Volume LXXXI CHICAGO, June 20, 1918 Number 16

# UNITY

Freedom, Fellowship and Character in Religion

## WINGS

The wings of the soul are made of love.
There is no other plumage so soft and beautiful.
There are no other pinions so sinewy and strong.
They alone soar dauntlessly sunward.
They sweep from horizon to horizon.
They hover and brood over all the wounded worlds.
They lift when all else is dragging down.
They are buoyant. When all else is sinking, try your wings.
Spread them, trust yourself to them, exercise them often, hold them ever in readiness.
They refresh weariness, bear up despondency, and make joy deeper and unashamed.
But most of all in the hour of death you will need them, for they alone can waft you over the dark abyss.

—*Ernest Crosby.*

CONTENTS

EDITORIAL—
Notes ..... 255
It Is To Laugh.—C. F. D. ..... 256
The Catholic Encyclopedia ..... 258

THE PULPIT—
The Disappearance of the Individual.—Rev. Joseph A. Kyle ..... 259

CONTRIBUTED—
A Plea for Clear Thinking.—Henry W. Pinkham 261
Colonial Co-operation.—David Starr Jordan .... 263
Men in War.—George L. Thompson ..... 266

POETRY—
Wings.—*Ernest Crosby* ..... 253
The Birth of the Rose.—*Walter G. Doty* ..... 255
At the Door.—*William Griffith* ..... 258
Compensation.—*Ella Wheeler Wilcox* ..... 263
Fatherland.—*Herman Hagedorn* ..... 266

THE SUNDAY SCHOOL—
The History and Practice of Religion, Beginnings; XXI. The Sixth Commandment ..... 264

THE FIELD—
All Souls Church, Chicago—Mid-summer Arrangement ..... 267
How Prohibition Works Out in Canada ..... 267

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

House Furnishings
Hardware
Janitor Supplies

Buy At Home
*Save Money*

**Reich Bros.**
3972 Cottage Grove Ave.

Carry a Complete
line at lowest prices

Telephone Drexel 440

*Pay Gas Bills Here*
*Free of charge*

THE Keeley Treatment

For Liquor, Opium, Morphine
and Other Drug Using

**Successful for 33 Years**

**and still the best because
we keep up to date always**

We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.

Send for Illustrated Free Booklet
*All Correspondence Confidential in plain envelope*

**The Keeley Institute**
DWIGHT, ILL.
Chicago Office:
Suite 906 Rector Bldg.
79 W. Monroe Street

TELEPHONES
Douglas 6404-6405-6406-6407

**Clark-Lyon Co.**

*FINE GROCERIES*
*and*
*MEATS*

*FRUITS*
*and*
*VEGETABLES*

3917-19 Cottage Grove Ave.

TO UNITY'S NEW READERS

No magazine can live without continual new subscriptions. The best advertisements of any periodical are its readers.
UNITY so far this year has made a remarkable showing.
Its subscription list is rapidly increasing.
We want YOU to help us keep up this showing.
Make it a point to interest at least one new reader in UNITY during 1918.
There *are* thoughtful people who would *like* and who will *read* UNITY.
Pass it around. *Subscription price, $2.00 per year.*

UNITY PUBLISHING CO., 700 Oakwood Blvd., CHICAGO

**KENWOOD FLORAL CO.**
HENRY HILMERS, Prop.
Choice Plants and Cut Flowers
Phone Oakland 78. 1117 East 47th Street

Phone Oakland 489 JANITORS' SUPPLIES

Everything in
HARDWARE
AT
PORTER'S
4236 Cottage Grove Ave.

WRIGHT & COMPANY

*STEAM—DOMESTIC*
COAL
TELEPHONE YARDS 5166
Main Office and Storage Yards:
3400 South Racine Avenue
CHICAGO

1902—One Wagon
1911—10 Wagons
and
FOUR AUTOMOBILES

We are patronized by those who desire and appreciate an excellent quality of laundry work.

**Bissell Laundry Co.**
Phone Douglas 1003
653-59 39th Street Chicago

*Bowman Dairy Company*

*MILK BOTTLED IN THE COUNTRY*

Milk Cream Butter Buttermilk

DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?

4221-4229 State Street Telephones at all Division Offices
EVANSTON CHICAGO OAK PARK

# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXI. • THURSDAY, JUNE 20, 1918 NUMBER 16

## THE BIRTH OF THE ROSE.

**Much more than sun, O heavy heart, must go to make a rose—**
**September's gleam, November's gray, December's drifted snows;**
**Keen January's chill, clear light, the February cold;**
**The gloomy, cloud-hung winter days, loud March's buffets bold**
**That blow the doors of winter wide to give the spring ingress,**
**With April's fitful rain and shine and Mays sweet gentleness.**
**Then to the warmth of genial June the perfect blossom blows:**
**But more than sun, O heavy heart, must go to make a rose!**

—*Walter G. Doty.*

---

*The Universalist Leader* says:

It is inconceivable that the reports of unprecedented crimes of graft in connection with the airplanes and big guns needed by our troops abroad can be true, but if they are even approximately true, then those who are profiting by the crime are worse than the Kaiser. According to reports something over five thousand casualties have fallen to our boys on the field of battle or in close connection. We put those lives in the account against the Kaiser, but when an American, or group of Americans, conspires to get profits through endangering our whole army, there is no term adequate to describe their act. They may soothe their consciences by putting their abnormal profits into Liberty Bonds, but even that will not bring them into the class of decently respectable citizens. They have no place in our American life.

---

"THE JUSTIFICATION OF GOD; Lectures for War-Time," is the title of one of the many new books that are trying hard to apologize to God for the present unseemly quarrel on the earth at this time. An attempt to justify God would seem to be a little presumptuous on the part of a mortal. Our conception of God is one that leads us to believe that he is able to take care of himself, and before this trouble is over we will find that, as through the ages, he will vindicate himself. Passion, violence, bloodshed avail but little when love and the constructive forces of righteousness have had their turn and their method of procedure has been understood. It is more fitting business in the present emergency to try to justify the ways of man in this blood letting tornado.

---

UNITY feels that in printing the Reverend Mr. Kyle's sermon in this week's issue it is rendering timely aid to the President by doing its mite toward preserving the sanity of the nation. We believe that any word now spoken in behalf of the "conscientious objector" should be given as wide attention as possible in order to encourage the fine attempt on the part of the administration to deal justly with them. We feel that President Wilson has the right attitude towards them, but we fear that public impatience, particularly that expressed in the newspapers, is hardly prepared to support the President in his more humane treatment.

---

UNITY has large sympathy with W. J. Coleman of Pittsburg, Pa., who is distressed over the fact that *The Public* has "little or nothing to say in behalf of the Prohibition Amendment to the Federal Constitution." If this is true of *The Public* it represents the attitude of scores of very high-minded, cultured people whose philosophy still abides in a radical individualism. Their morality is still in the singular number. They are refusing to recognize what seems to us the obvious facts that personal morality must ripen into community morality, that "that cannot be good for the bee that is not good for the swarm." Whittier is right, "The soul is lost that is saved alone." No life can be wholly pure in a tainted community, no home can be safe in a city debauched by drink. Mr. Coleman well says:

Prohibition is a great anti-poverty movement, a great anti-crime movement, a great movement against corruption in politics; and THE PUBLIC dumb on the subject! This silence is surely not due to a lack of evidence of the influence of the liquor men on political affairs. Do you not live in New York where there is a saloon on prominent corners over a great part of the city? Perhaps you are in favor of the personal liberty of some men to make a prey of others and of these men who are a prey going home drunk to helpless women and children, or leaving them without food and clothing while they drink up the earnings that would have supported them in decency. What is the matter?

---

The girls who are to enjoy the privileges of the Lincoln Centre Farm on the shores of Clear Lake near Milton Junction, Wisconsin, this summer are going to have a chance to win the camp letter, which is the illuminated *"L C"* to be worn on their athletic sweaters, in no easy way. The maximum possibility of excellency in the following list is 150 points. Who will make a citizen schedule that will test out us old folks in as efficient a way as this one worked out by the "girl worker" at the Abraham Lincoln Centre?

A camper may secure the Camp letter by securing 130 points, provided she secures the approval of the Camp leaders in ways other than those listed below.

1. Care of teeth, 5 points.
2. Neatness, 5 points.
3. Cleanliness, 5 points.
4. Promptness to and proper eating at meals, 5 points.
5. Cheerfulness, 5 points.
6. Teach another girl to swim, 5 points.
7. Take part in a Camp entertainment, 5 points.
8. Know by name every person in camp, 5 points.

9. Self-control (temper, speech, actions), 5 points.
10. Care of dormitory, clothing and baggage, 5 points.
11. Cleanliness in dish washing, 5 points.
12. Punctuality, 5 points.
13. Obedience to those in authority, 5 points.
14. Courtesy toward neighbors, visitors, leaders and camp-mates, 5 points.
15. Volunteer service, 5 points.
16. Keep accurate written record of spending money, 5 points.
17. Write home at least three times in two weeks, 5 points.
18. Name and identify 10 trees in vicinity of Camp, 5 points.
19. Collect, press and identify 10 different wild flowers, 5 points.
20. Learn selected poem and song, 5 points.
21. Learn to swim, 5 points.
22. Learn to dive, 5 points.
23. Know how to handle a boat and row a prescribed distance in a given time, 5 points.
24. Teach another to handle a boat properly, 5 points.
25. Write a song for camp, 5 points.
26. Win a place in a camp race, 5 points.
27. Listen to a story, then write up in your own words, 5 points.
28. Good camp spirit, 5 points.
29. Refrain from using GUM during *entire* camping period, 10 points.
30. For improvement shown in swimming, diving, rowing, 10 points.

---

Is it wilfulness on the part of UNITY to persist in its advocacy of the better way than war to solve international difficulties? Is not now the time of all times when the dire need of our nation is the emphasis of the higher patriotism, the diviner resistance which alone will eventually bring peace to the distracted nations and restore again faith in the weapons of democracy and trust in the gospel of love, which by the consensus of the centuries is the gospel of Christ? A teacher and a leader, one who is trying to be true to the inner heart of his ordination vows, writes:

> May I express my heartfelt thanks to UNITY for its sanity and courage in sticking to its ideals of brotherhood at this time. At times I lose my faith and am almost ready to abandon the ship. Then UNITY comes to my rescue. It is doing a great work in a great and noble way. May it have the strength to keep it up.

---

## It Is to Laugh

"There is a time to laugh." This does not exactly seem such a time. And yet what could we do in the dark days, if we never laughed? It is extraordinary how some queer quality of the incongruous and absurd lurks forever behind the gravest situations; as when the young lady, telling her minister of her feelings about funerals, finally remarked: "I never like to go to funerals—except of course those of my relatives." Must it not be that, among the realities that go to the making of the infinite Life of the world, humor is one, and therefore we call it a "saving sense"? The martyrs must have had it. At any rate, there is a laugh today. It simply comes out of the depths. It has been in the newspapers of the grand old Hub Town. We have antique Sabbath laws, much revered, like the family silver. But since nothing can be wrong or too good for soldiers and sailors, the General Court made a dent in the law to permit (to this favored class only) games of ball on Sabbath afternoons. Hereupon appears an unwary conspiracy, involving the Governor, the Mayor and others, to allow a "professional" Sunday game for the benefit of course of the Red Cross. Why not? Well! It was stopped. All the police force of the city was pledged to forbid this heinous breach of human and divine law. A prominent minister took the occasion of his Sunday sermon to show up the wickedness of a State that desired to commit this sin. It did seem dreadful! Till you began to think of what is going on, for which the Red Cross exists; that while the minister preaches and while the crowds might have been shouting themselves hoarse over the game, the heavens looked down on the slaughter of young life Sundays and week days, on devastated fields, bombs falling on cities, all laws of God and man out of commision and—most startling of all—this war baptized as "holy" by the priests and ministers of each nation on each side. Does the minister who calls us wicked for wanting to see a game of ball in aid of the Red Cross call the war unholy? "It is to laugh." What else can you do and not burst?

The atmosphere is dense with such absurdities. Here are thousands of churches in sects which had their origin under persecution. Something like hatred lingers yet towards the great mother church which saw sin in schism, but saw no sin in trying to break down the integrity of the human soul. "Thank God," say Baptists and others, "we never persecuted people for their opinions." But the children of those, once persecuted for conscience's sake, are ready to call fire from heaven upon their own political heretics—their "pacifists" and "conscientious objectors." Why? Who are Pacifists? Only men and women who hold to a certain beatitude, once praised in churches, who take it in earnest and try accordingly to live as children of God and carry good will in their hearts toward all men. "Conscientious objectors?" Objectors to what? They object to killing men, their human brothers. They cannot see how the act of a nation can suddenly put all the laws of God and man "out of commission," and make it right to do what it was horrid to do the day before. "How stupid they are!" the world cries. Surely! One expects "the world, the flesh, and the devil" to say so. But the queer thing is that people who say so take the name of Christ! They try their neighbors as "sound in the faith" or not, by the test, whether they support the national war. As men once threw to the lions the stupid people who refused to sacrifice before the statue of the Cæsar, so Christians help send fellow Christians to prison, for refusing to sacrifice their conscience before the idol of Nationalism!

We read that a denomination boasting of its progress, which owes its honorable traditions to lonely and independent thinkers, has refused through its official Board to furnish support to ministers who cannot smartly pronounce the current shibboleth of patriotism. It is to laugh! But these really fine people do not see how funny they are. Not funny as men of the world, but funny as "Christians"! Grant that the new idol is the Coming God, and that the wretched pacifists are slow in recognizing him; grant that you must use Satan to cast out Satan, grant that at least "this time" the only way to get rid of evil is to do evil, nevertheless it is funny that the disciples of the new God must learn over again how preposterous—not to say "Prussian"—it is, to expect to make converts by oppression.

Think now of a terrible chance. Suppose we find out by and by that the majorities of our day, church and state alike, have been mistaken! Was there ever a great human issue when the "Pharisees and Chief Priests" of the day were not on the wrong side along with the "rulers"? What if the way of the pacifists is the only way! It follows a memorable scripture, taught at least, however little believed, in all churches, to "overcome evil with good." Oh ye wise practical men; has any other method ever worked?

Take one other instance of the queerness of the prevailing religion. Congress, with uncommon insight into the needs of the nation, asked for the appointment of a day of humiliation, fasting and prayer, and the President in characteristically eloquent language named Memorial Day for this occasion. What is *humiliation?* Does the Boston pastor's outcry against Sunday baseball constitute humiliation? Does the commonplace rebuke of so-called "profiteering," of course in the persons of men somewhere else, constitute penitence for American *sins?* Who has heard, from the lips of our Chief Magistrate downwards, any simple statement that the actual enemies of democracy are in the hearts of all of us—our pride of power and wealth—our contempt of others, our Pharisee temper, thanking God "that we are not as others," and specially the fearful war hate and vengeance and our subtle will to have our way and conquer our enemies! Who is confessing these most divisive sins against God and man? We cannot laugh now. The situation is preposterous enough; there is no lack of the absurd. But it is also too solemn. For if once the knees of the nation touched the earth in humiliation, a spirit of modesty, pity, mercy, and sympathy with all peoples, would possess us. There could be no "enemies." The churches would vie with each other in stretching out their hands to reach the hands of all men, and no Kaiser or King or Prime Minister or munition maker could keep the world fighting. Then would come the time to shake the earth with laughter!

*Jamaica Plains, Mass.* C. F. D.

## The Catholic Encyclopedia

The recent appearance of a handsome volume of over two hundred pages, double column, entitled "The Catholic Encyclopedia and Its Makers," marks an opportune time for UNITY to say its word of recognition and appreciation which it has had on its heart for many a month. This encyclopedia of sixteen handsome volumes appeared in its completed form in 1914. It has been at the editorial elbow of UNITY ever since its completion. It has challenged the editor's attention alongside of the Century Dictionary and the "Britannica" and he has found within easy reach much information the search for which would involve much time of a busy man to discover in some seven thousand other volumes in his library selected from the standpoint of radical Protestantism. But these volumes have been something more than handy, they have been a corrective. This modern handling of venerable themes is necessary to bring even the "progressive man" down to date. He only is well informed who knows the story of the past as well as the struggle of the present. Such a corrective we have found the Catholic Encyclopedia to be. The writer has tested it and found it of great value in preparing the lessons in his seven year course in "The Study and Practice of Religion."

This cyclopedia corrects the conceit of the radical and ameliorates the dogmatic spirit of the Protestant for it compels the recognition of the truth too often overlooked by the Protestant world that the centuries from Paul to Luther, when the Catholic church practically represented all of organized Christendom, were centuries of heroic travail, stupendous discovery and splendid inspirations. They were indeed centuries of cruelties, persecutions, ostracisms and martyrdoms, but these are attributable to human nature in its progress upward and are paralleled alas by similar revelations of fanaticism, superstition and hypocrisy in the Protestant ranks and indeed in the ranks of all historic religions unless the bloodless faith of the gentle Buddha be an exception.

This biographical catalogue of the authors and history of the Catholic Cyclopedia commands the interest of the scholar everywhere. Something over a thousand individuals are introduced here, most of them are reported by the camera as well as by the pen. They represent, of course, scholars in all departments of human knowledge and in all ranks of life. Vast sections in the realm of human knowledge represent the common territory occupied alike by Protestants and

Catholics. The achievements of the laboratory, the library and the observatory represent common property. There are no schisms in the realm of literature, poetry and of art. Protestant conceit notwithstanding, there have been triumphs many in all these fields by those who have held their fealty to the church of Rome. Wallace, the great scientist, wrote of "The Wonderful Century" and glorified the achievements of the nineteenth century which he laid over against those of all preceding centuries in many directions. Perhaps if Dr. James J. Walsh's "The Thirteenth the Greatest of Centuries" had been out in time he would have modified a part of his claim, for the thirteenth century was the century of Aquinas, Roger Bacon, St. Francis, St. Louis, Giotto and Dante. It was the century that founded the universities of Europe and gave to it most of the cathedrals. It laid the foundations of popular education. It was the source of the great libraries. The meistersinger and niemesinger touched with melody and romance the hard barbarisms of Europe in that century. It witnessed the origin of the drama and, according to Dr. Walsh, the beginning of the woman movement. It saw the establishing of city hospitals and the foundations of democracy were laid, and in it the great geographers lived.

This same Dr. Walsh represents the Catholic Church on the Church Peace Union Board. He is active in many departments of medicine and philanthropy in New York City. He is the author of many books, and has contributed half a hundred or more articles to this cyclopedia on scientific, social and other modern subjects. One of his many books is entitled "The Popes in Science," and admitting all the indignities, not denying the persecutions, he still has made a case for the Catholic church even in the realm of science.

A recent writer in *Reedy's Mirror* has made an elaborate arraignment of the last edition of the Encyclopedia Britannica on account of its English bias. With great labor and learning he has successfully shown how this great work that is accepted with such unquestioned credulity distorts the perspective in its study of art and literary topics because unconsciously it saw everything through English spectacles. The same criticism will doubtless hold true in regard to this Catholic Encyclopedia. It is easy to discover the bias of a powerful and venerable ecclesiastical system. It calls for the correcting criticism of modern history and the independent thinker. But after all is said in these directions these monumental volumes remain handsome in manufacture, rich in learning, fertile in the information which the Protestant, particularly the "orthodox" minister, needs before he is competent to teach religion effectively and intelligently.

The Catholic church is in the world to stay. It is the most venerable, stately and potent religious organization on the globe. Its aspiration to be a world inclusive organization has carried with it many dangers. Such a body must necessarily move slowly. Conservatism is one condition of organic strength, but it is the condition of the strength that flourishes in the mass.

The so-called "Federation of the Churches of Christ," boastful of its thirty different denominations, is rather bumptious and premature in its claim of unity. This federation has scarcely gone farther than a cessation of hostilities between the denominations. This neo-Protestantism is in danger of forgetting or at least ignoring the existence of the far greater compact of the Catholic church that even in this dire issue of war has preserved its cosmopolitanism. It at least has ignored battle lines. The Pope alone of all high ecclesiastics has dared to speak in the name of religion the word of internationalism. While in the name of his God and his Christ he can rise "above the battle" he still represents a mighty pontificate.

In this altogether inadequate notice of this Encyclopedia and the biographical supplement just out, the Editor of UNITY has at least acknowledged his personal debt to this notable, laborious and modern product of the great Mother Church of Christendom.

So far as we know ourselves we have no great attraction towards the Church of Rome. With Paul we rejoice that we were free-born, but with the cumulative studies of years there comes an increasing awe, an enlarging love for this vast reservoir of human endeavor, spiritual struggle and saintly achievements.

Brother ministers, buy or borrow the Catholic Encyclopedia and consult it whenever you can on such subjects as have more than one side. And a subject that has but one side is a negligible one and one-sided handling of a many-sided subject is quite as negligible.

---

AT THE DOOR.

Here at the door are visions unfulfilled,
Dreams to be dreamt, and voices—voices stilled,
As Eden darkly was ere the first bird
In the ancestral silences was heard.

And here are songs midway in homing flight
That hover on frail pinions and alight
Softly, less audibly than is the quake
Of spirits tremulous, or hearts that break,
Here at the door.

Here at the door are many messages
Of cheer and lurking faith—a folded kiss,
A sealed desire, a sigh, a memory
Of things that were as rainfall on the sea.

Thronging are shapes and shadows near at hand,
Cast by the sun of some lost fairyland.
And in the air are rumors and the stir
Of meetings and long partings to occur,
Here at the door.

*City Pastorals.* —*William Griffith.*

## THE PULPIT

# The Disappearance of the Individual

**A Sermon by Rev. Joseph A. Kyle, Pastor of Unity Church, Brooklyn, New York.**

War may not make black exactly white, or white black,—but, like many other people, I find that it brings one to a somewhat different point of view in regard to many questions and leads to the emphasis of things once thought to be so self-evident that they were of minor importance. In the course of history we have seen racial customs change; we have seen nations disappear from the face of the earth, and even whole races—but it remains for our own day to record the disappearance of the individual from among men.

A few years ago—in a study of the trend of the modern drama from Shakespeare's idolization of the individual to the Shawvian and Ibsonian emphasis of the social—I had the temerity to tell an audience that we were entering a period of the world's history that was to be hereafter characterized primarily by the disappearance of the individual. I remember now with something of dismay and astonishment the furor that such a statement caused. At that time I not only pointed out, but defended, the tendency to subordinate the rights of the individual to the welfare of the social whole. This tendency was showing a double front. On the one hand it was cutting away from the individual the right to work out his destiny irrespective of the needs of other men and women. And on the other hand it was destroying society's right to sit in stern judgment upon the conduct of the individual—since we were coming to realize that the individual is largely a product of social conditions, moulded in thought and feeling by the food he eats, the work he performs, the ideas that he draws from his surroundings, and the traits he has inherited from his ancestors. Not only was this tendency shown by the drama but by the political events and social reforms occurring in every part of the world. Everywhere social thought was growing by leaps and bounds; Legislatures, Congress, Parliament, and Reichstag were enacting legislation of a distinctly social character. The great work of prison reform—especially the work of Thomas Mott Osborne—marked a radical shift of criminal responsibility from the shoulders of the convict to that of society itself. To the new way of thinking the criminal was not an indication of deplorable cases of individual wrongness of heart but rather a symptom of social blunder and social mal-adjustment. From whatever angle I looked at it—I saw the individual in a rapid process of extinction.

I not only stated this but expressed my pleasure that the process was proceeding so smoothly and rapidly. A number of my congregation at that time took pointed exception to my remarks about the individual. They considered it very dangerous doctrine. It was a direct assault upon the basic principles of our present social order and the American system of government. Not less important to their way of thinking—it was a peculiar disloyalty on my part to the historic position of the church in which I ministered, since from the days of Socinus and Francis David and Channing and Parker the Unitarian Church had stood as the stalwart champion of the right of the individual, the sacredness of the individual conscience when arrayed against the tyranny of ecclesiastical organization, church councils, and civil governments. For a minister of a Unitarian church to minimize the freedom of the individual was rank treason to the church. It was only to be expected that one of my parishioners should remind me of Emerson's words to the effect that God would take the sun out of the skies e'er freedom out of man.

Today that little difference of opinion seems much like ancient history. I parted company with those friends because they ultimately swallowed wholesale my point of view and I was converted to something of their point of view. War had intervened and, to a certain extent for each of us, had made white appear black and black white. I am no longer concerned as to the probable disappearance of the individual—I am seriously asking the question whether or not we are on the point of seeing the total extinction of the individual. Here and there frantic voices are raised against this process—but almost invariably they come, not from the ranks of the old individualists, but from the champions of the social point of view. The socialists of today are gulping down a rather peppery dose of their own medicine. They are commanded to bow, heart and soul, to the will of the social group. If we could draw off to a little distance and look at this complete turn over—it would be highly amusing!

Centuries of educational work could not have done as much in this line as one year of war. In one year—mark! not a thousand years, but one year!—the social interpretation of life has gone "over the top" and mastered the old individualism. Over against the will of society no man can call his body or his soul his own. The individual has not a leg left to stand on. Once he was much like a centipede—a hundred legs to support him. He could do much as he pleased—and society could go hang!—as long as it could not be shown conclusively that one individual had trampled upon the sacred right of another individual to do as he pleased. Today there is no such thing as an individual right. No man has a word to say as to the disposition of his life—he must give it willingly if the social group needs it, whether he lives in England, or France, or America, or Germany. No man can choose what work he desires to do—he must work as the social good demands. Even that ancient and honorable right of the rich man to loaf has been taken away. Nor can he direct the manner in which his wealth shall be used—the government may take it or leave it as it sees fit. The individual has passed out of existence. His religion, his soul, his conscience have been mobilized, and stand ready to take orders from the will of the majority of his fellowmen. Surely the individual is on the point of extinction—even if he has not already been totally exterminated. Even a man's thoughts are not his own. If he dares hold views other than those held by the group of which he is a part—and any nosy brother has a suspicion of their existence—he is branded as a traitor and an outcast among men.

Thus does the long-heralded social revolution make its appearance among us—for the effectiveness of such methods will not be abandoned with the coming of peace. The descent of Russia into the vortex has been more tragic and more spectacular—but I wonder if we are not plunging as speedily, if not madly,

away from our old moorings: the right and the responsibility of the individual man and woman! The disappearance of the individual is an undeniable aspect of the change brought about by the war. Is it a blessing or is it a curse? I look upon it, upon the whole, as a blessing. It is a step that inevitably had to be taken before the coming of that new world for which we all pray, wherein there shall be justice between man and man. To fight against the social tendency is futile. We might well adjust ourselves to it—for out of it shall come great good for the mass of men and women.

But after saying so much, and admitting so much—I dig my heels in, lean backward, seriously questioning the sanity of this rush from one extreme to the other. This social victory is on the whole good—but I ask, in the name of religion and social well-being, if there ought not to be some limit set to the destruction of the individual. Before this war there were thousands of men and women in this country who were in open sympathy with the socialist party (I was one of them), but who never allied themselves with the socialist party through a deep-rooted fear of the tyranny of that party's organization. And lo! behold the tyranny of social thought is upon us without the triumph of that party!

In speaking of the dead, or the dying, it is only proper to recall such virtues as he possessed in the full vigor of manhood, and minimize his faults. The individual who is now departing from our midst had some virtues worth dwelling upon. John Knox spoke of the individual as the conquering majority when he stood alone with God. And is not that the case? Ever it has been the individual over against the mass of men—but winning because he was right and they were wrong. He was the Moses that led a feeble, hesitating, ignorant slave population out of Egypt and gave them a table of laws that the world has not yet broken away from. He was the fiery mouth of God in the person of Amos denouncing the sins of the priests and nobles of long ago. He was Isaiah and Jeremiah standing out in sublime contrast to the will of fellow countrymen. He was Jesus accepting death on the cross rather than take the conventional interpretation of the kingdom of God. He was the early Christian missionary resigning every comfort of home and braving death in the Arena in order to convert a hostile world to a higher conception of life. He was Savonarola, Huss, Luther, Francis David, Socinus, Roger Williams, Channing, Parker, Garrison, Emerson. He was Socrates, Aristotle, Copernicus, Galileo, Bruno, Columbus, Darwin, Huxley, Spencer—even Mary Baker Eddy! I wonder if the world has ever gained a moral, or spiritual, or intellectual victory where it has not been an individual pitted against the will of the great mass of mankind? Has not one a right to seriously question any great moral endeavor when it is enthusiastically endorsed by millions of men and women? Are not moral victories lonely struggles?

The individual of a somewhat long and honorable record is dying among us, for a paralysis has benumbed his legs until he has nothing to stand on. If there is anything to be found to support him—it cannot be physicial in character, but spiritual. I recall that beautiful story that Theodore Parker tells of his boyhood experience with a turtle. A boy of nine, he had seized a stick with which to crush a turtle sunning itself on the river bank. As he raised the stick to strike something stayed his arm and a voice spoke to him saying that it was wrong to harm the helpless creature. Frightened he ran home to his mother and repeated what had happened. His mother, wiping a tear from her eye, told the youthful Theodore that he had heard what most people call the voice of conscience but what she liked to call the voice of God speaking in the soul of man. And she urged him to heed its voice always and at any cost, for neglected it would grow less and less distinct and finally cease to speak altogether.

If the individual is not to disappear completely from our midst the only hope for him lies in conscience,—however we may see fit to explain the origin or the character of conscience. Against the will of the social group no other plea has a right to stand. We must grant freely the right of the social group over everything outside the soul of man. Neither property nor human affection nor political affiliation nor the desire to live in quiet and peace have a right to separate men from the duties laid upon them by the society of which they are a part. It is in religion—in some conception of the Eternal speaking in the heart and mind of the individual—that the lonely course can in righteousness be pursued.

Conscience is the sole stay of the individual in a time of social crisis—but like everything else its voice is sometimes uncertain and changeable. It is with sanity of mind and humility of spirit that the voice of conscience must be consulted in such a time, when millions of other men and women of consecration and high purpose find themselves driven to exactly the opposite conceptions of duty. But none-the-less if the voice of conscience refuses to be silenced and speaks with firmness as the very voice of God—there is no other course than for the human to become by the help of a God an individual standing alone and apart from his fellows. Fortunately or unfortunately, few are the men and women who have such a cross laid upon them. God alone can help them bear it. The Eternal is their refuge.

Since writing the above I have read with patriotic thrill of the somewhat tardy but none-the-less momentous decision of the American government to respect the right of the conscientious objector to refuse to perform military service in any shape or form. With what pleasure every true lover of America and of humanity reads of this decision of our government. It places us as a people in proud isolation from the high-handed methods with which the German Imperial government persists in riding over every scruple of conscience. It is one of the decisions in this critical time that we later will point back to with the greatest of pride. The test of any government is its attitude toward the men and women who condemn its conduct—especially when it believes itself to be acting as the God-chosen defender of humanity. The men concerned in this case may be wrong—millions of their fellow-citizens are convinced that they are absolutely wrong—but they are not cowards nor are they shirkers. For the sake of conscience they have voluntarily accepted insult, degradation, severe prison sentences, and even the stern threat of death rather than do what conscience has held to be wrong. It is to the enduring credit of our government that it has

made this noble and just decision. One can truly say that with each day of our participation in this war President Wilson is lifting the conflict onto a higher plane and making it more truly a struggle to promote the best interests of humanity.

In referring to this I cannot refrain from quoting an editorial that appeared on June 1st in the *New York Evening Post*. It reads:

"'Their rights of individual conscience will be respected'—thus (speaks) Secretary Baker, in his memorandum of this morning in regard to the conscientious objectors. A vital principle is here at stake. Secretary Baker has given a large amount of time to this difficult problem and has settled it aright with humanitarianism, wisdom, and true Americanism. It was unthinkable after the British attitude in this matter of conscientious objection and our own historic record that the United States should take the backward step of degrading objectors or violating their consciences. That would have taken us back to old Salem days and would have been a disavowal of William Penn and all that the historic Pennsylvania Commonwealth stood for, to say nothing of the founding of New England by conscientious religious objectors. The six hundred unyielding objectors are to be segregated and then given furloughs for agricultural service. . . The very smallness of the number of objectors shows that the country could well afford to be magnanimous as well as true to its own principles of conscientious freedom."

Thus speak our Secretary of War and the enlightened editor of the *Evening Post*. I take my hat off to them as leaders of liberal thought in America—and bow in shame that no such lofty word as this has so far sounded from the national assemblies of any of the great religious bodies of America other than the Friends. Particularly strong is my feeling of shame at the silence of my own denomination, the American Unitarian officials in Boston who have for years arrogantly claimed to represent the church of the free spirit in America. Once again is the old story repeated. The lofty word in behalf of the freedom of the spirit is spoken by laymen and not by the ordained ministers of God. I have always been an ardent American, proud of our people and our institutions—but I have never been prouder of my American citizenship than I am now when I think of President Wilson and Secretary Baker holding these high offices among us and capable of making such a decision.

We shall never return to the old days of rampant individualism. The conduct of the individual must be made to tally with the needs and aims of the social whole. That will be the greatest victory of the war—the laying of a foundation on which can be built a more durable social state. But in the name of religion and human welfare one limit must be set to the destruction of the individual. No social group, however large or however small, can justify itself if it minimizes the significance of conscience in directing men's actions. It is the only limitation that I can conceive of as putting any check upon this process we see going forward in our midst by leaps and bounds. Thankful we are that our government has now so clearly recognized this one limitation.

---

The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.—*Lloyd Jones.*

## A Plea for Clear Thinking

An extraordinary inconsistency, indeed a complete contradiction, appears in current discussion of the war. On the one hand there is universal agreement that war is a terrible evil, and unmeasured denunciation of those who are regarded as responsible for the present war. On the other hand, singularly enough, there prevails a confident expectation that out of the present war great good will come. A new and nobler epoch is predicted,—an era of permanent peace, of social justice, of a finer spirituality and a more sincere religion, of a more thorough democracy, of greater industrial efficiency, of temperance as regards alcoholic drink, of woman's economic and political emancipation. How can benefits so vast result from an evil so dreadful? If the generally held expectations of coming good are warranted, has not war been maligned? If the tree alleged to be corrupt bears such magnificent fruit, is it not clear that the tree has been slandered, that it is in fact not corrupt but good? Said the Great Teacher: "Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit." What kind of a tree is war? Is it good or is it corrupt, or is it—despite the Master's dictum—both at once?

There is nothing new or surprising in the denunciation of war. An American general's characterization of it has become a commonplace. William James called it the "wholesale organization of irrationality and crime." John Hay declared it "the most ferocious and futile of human follies." Dr. Harry E. Fosdick, in his recent book, "The Challenge of the Present Crisis," says that "war, regarded from the standpoint of the ideal, is the last word in idiocy and infamy as a way of settling international difficulties in the twentieth century,"; and again, that "from the standpoint of every high ideal, war is unchristian—essentially, hideously unchristian." Such judgments are familiar and could be multiplied indefinitely. But the praise of war and the ascription to it of important human gains—this is a strange note in American opinion. It was with something of amusement, as well as amazement and indignation, that most Americans read at the outbreak of the war in Europe the widely printed arguments of Bernhardi and Treitschke for war as a necessary instrument of human progress. "Ridiculous! Nonsense!" was our comment. But no militarist of miltaristic Germany has begun to make such claims for war as a means of progress as are made today by many American writers and speakers. Examples abound. Mr. Edward Earle Purinton, the efficiency expert, a highly esteemed regular contributor to *The Independent*, says in that great journal of civilization (Feb. 16, 1918):

"The war is a shadow, whose glory is redemption. England, France, Italy, even Russia, has been awakened, purged, renewed, redeemed, by the Great War to a fuller extent than would have been possible through a hundred years of the deadly monotony and superficiality of civilization. War, in the nations on the side of right, substitutes a quick and mighty revolution for a slow and feeble evolution. Wonderful changes for the better have already taken place in the social, economic, hygienic, political, industrial, educational and religious affairs of the nations composing our Allies."

Mr. Purinton's comprehensive claims for war's tremendous effectiveness for good contains one qualification: it is "in the nations on the side of right" that the benefits are experienced. Presumably he thinks that the nations on the wrong side do not share those benefits, although he gives no reason for such discrimination. It might be hard to find a reason, inasmuch as the requirements of war are essentially the same for both sides, and inasmuch as each side believes itself right. In the existing situation this point is not so important as it would be if the two sides were approximately equal in numbers. As it happens, fortunately, or providentially, the nations that are undoubtedly "on the side of right" constitute four-fifths of the world's people, according to President Wilson. Even if the remaining one-fifth are shut out from the blessings of the war, it is clear that there will still be a heavy balance—four to one—to the credit of the war.

It should be noted that Mr. Purinton hinges nothing upon the military outcome of the war. It is not victory for the "side of right"—which is hardly yet assured beyond peradventure—for which he claims great resulting advantages, but for war itself. He implies, indeed, that the Great War and civilization are antithetical, but it is the Great War that awakens, purges, renews and redeems nations, while civilization—wretched thing that it is, in comparison!—is characterized by "deadly monotony and superficiality."

Mr. Purinton's statement is not exceptional, but typical. In UNITY (April 11, 1918) Mr. George Willis Cooke, whose name commands great respect, writes on "Revolution After the War": "The Socialists might have preached and pleaded for a century before they could have secured the measure of state socialism which a year of war has brought about in our country. Nearly four years of war in Europe has abolished the outrageous autocratic and tyrannical power in Russia, and given a prominence to the labor movement in Great Britain no one could have supposed was possible of realization in so short a time and to such an extent. At the same time in all countries the woman's cause has been moved forward by almost centuries of progress. . . . It is impossible to think that the position of labor and women will be ever again what it was before."

Even a radical pacifist, Rev. John Haynes Holmes (UNITY, Feb. 14, 1918) joyfully proclaims that "through the stupendous accident of war, the interests which comprise what we call the commonweal have come to the fore as the only ones that count. For the first time in two generations, the public welfare takes precedence over private greed. . . . The standards of efficiency from this time on must be those not of the private individual but of the social whole. Which means that the universal and permanent socialization of our economic system is at hand! The battle of wealth against commonwealth has continued long, but it has ended, as every such fight must some day end, with victory for the larger and higher life." Laus Deo!

President Wilson, in his letter to New Jersey Democrats (March 20, 1918), forecasts the future with caution and moderation, but looks for "the birth of a new day—a day, we hope and believe, of greater opportunity and greater prosperity for the average mass of struggling men and women, and of greater safety and opportunity for children. . . . The men in the trenches, who have been freed from the economic serfdom to which some of them have been accustomed, will, it is likely, return to their homes with a new view and a new impatience of all mere political phrases, and will demand real thinking and sincere action."

Thus by many voices a millennial dawn is heralded. If even half of what the voices tell us is worthy of acceptance, we cannot escape the conclusion that war is by no means wholly bad. Despite its horrors, if it effects such splendid results, it cannot properly be called evil, any more than a surgical operation—to which war is often likened by its apologists—can be called evil. Surgery often involves pain to the patient, but the end justifies the means. An operation is often the only method by which health can be restored or life saved, and health and life are so precious that hours or even weeks of pain are relatively negligible. Therefore nobody thinks of condemning surgery as "essentially, hideously unchristian." On the contrary, surgery is justly esteemed a boon to humanity, one of the great triumphs of an advanced civilization. If war immensely accelerates the rate of human progress, so that a few years of it count for as much as a century of peace, then who shall say that war is evil? If the tree that has been called corrupt bears good fruit, the fact is demonstration that the tree was not really corrupt but was misnamed.

I do not here raise the question whether the cheerful hopes now so prevalent are justified or not. I merely plead for clear thinking. Is there a difference between good and evil, right and wrong, a difference as real as that between white and black, heaven and hell, God and the Devil? If there is such a difference, by what better criterion shall we determine which is which than by that of the Master: "The tree is known by its fruit"? And is it rational, is it fair to a tree to denounce it as horribly corrupt and at the same time to expatiate joyfully on the remarkably excellent and abundant fruit it is bearing,—verily "twelve manner of fruits . . . and leaves . . . for the healing of the nations"? This is precisely what the majority of those who would mould public opinion are doing today in their treatment of war.

But the question which I do not now discuss is exceedingly important. Our attitude to the present war must be materially affected by our view of the results that will follow it. If we believe that those results will be overwhelmingly and irremediably evil, the apparent benefits being more apparent than genuine, local and transient rather than general and permanent, and immeasurably costly in the most precious values humanity has created; and that the appalling balance of loss, of injury, and of woe is increased by every day that the war is prolonged,—and this with but very slight regard for the military outcome, be it victory, or defeat, or a deadlock,—then we shall seek by every justifiable means to stop the war and substitute negotiation for killing. But if, on the contrary, we believe that the results of the war will include immense gains—such as are confidently predicted—then we can with patience and calmness bear the burdens, endure the pain and sorrow, which war involves. Indeed, if we have sufficient fortitude, together with a clear vision of the nobler future, we shall even be solicitous lest the war stop prematurely,

before it has brought its full measure of blessing. Such fortitude is not lacking in our country. From the very beginning of the war in Europe, many of the wisest and best among us have declared with reiterated emphasis that for the war to end at once would be a calamity. That calamity—if such it would be—has so far been successfully warded off. For nearly four years their counsel has prevailed, and the same voices persist, save that in the lapse of time death has silenced certain of them. But four years seems a long while for a surgical operation to take, and doubts are arising, at least among a few, whether the patient—humanity, in this case—can afford to lose much more life-blood. Even if a year of war be worth as much for human progress as a century of peace, it does not necessarily follow that two consecutive years of war will be worth as much as two centuries of peace, and so on indefinitely. Perhaps there is a maximum of benefit to be obtained from war, and when that maximum has been reached, war should stop. In that case it is important to know just when it will cease to be disastrous for the war to stop and become desirable. This matter has not been adequately treated. Who will enlighten us upon it?

HENRY W. PINKHAM.

## Colonial Co-operation

The term "Open Door," as used by John Hay, means equality of trade access. It has been forcefully urged by economists, notably by Henri Lambert of Charleroi, Belgium, that freedom of trade and equality of access to the so-called colonies, is indispensable to any permanent agreement. Hence it is claimed that "colony-holding" nations should open the door equally to all, as to a large degree Great Britain has of late consistently done. Such a system would "be the equivalent of the internationalization of the colonies." "It would go far," says the Belgian economist, "to remove the mutual jealousies that generated the explosive gas that caught fire so suddenly in 1914. . . The great lesson in justice and civilization that would result from such an adjustment (on the part of France) would be calculated to make a profound impression on Germany where, after all, men with minds capable of embracing new ideas of liberty and justice, remain in a vast majority."

The time is coming soon, if not already at hand, when the whole colonial system must be revised. The control of tropical regions must no longer be a matter of prestige or profit. The whole civilized world is interested in the treatment of these people, and in the equitable adjustment of trade and of supplies of raw materials. To this end international co-operation is a necessity. To be sure, this has worked badly in some cases in the past, as in the joint control of Samoa, in events which followed the Boxer movement, and in the "Concert of Powers" at the end of the first Balkan war. But in each of these cases the cause of failure lay in the selfish intrigues of dynastic participants.

But we may hope for a new world condition in which colonial matters may be treated as honestly as matters of world-postage or of world-coinage. Colonial wrangling is only an evil tradition, likely to cease when greedy individuals can gain nothing by it.

"Colonial policy," says the *New Republic,* "can no longer be considered a matter of purely national concern. At least, nations that are fighting for humanity and democracy cannot morally hold territories inhabited by races alien in blood, in language, in culture, except as trustees for humanity. And this trusteeship is not compatible with a policy of selfish, commercial monopoly. Nations that are fighting to establish peace cannot rationally pursue a colonial policy that leads directly to war."

For reasons which seem to me valid, I do not believe that colonial differences are often real causes of war—but rather excuses, aggravations and incentives. The evils of the system are largely inherent in control by dynastic influences, and these are as irresponsible and arbitrary in dealing with colonial matters as with any other in the range of politics and diplomacy. A co-operate effort to promote the general welfare would find these problems easy, but such an effort is impossible in connection with the traditional rivalries on which dynastic dominion and its war system depend for their continuance.

It is fair to say that in the varied and almost haphazard growth of the British Empire built up through the exigencies of trade and of missionary zeal, there has been a steady movement from the idea of dominion to that of trusteeship. The control of backward states is more and more looked upon as a temporary trust in behalf of civilization and in behalf of the peoples concerned. Ultimately home-rule must prevail throughout the British possessions. To this, mere military posts and coaling stations like Aden and Gibraltar may form exceptions. In time, however, these should be turned over to the people from whose territories they have been taken, or else placed under international control.

DAVID STARR JORDAN.

### COMPENSATION.

Across my window glass
The moving shadows of the people pass.
Sometimes the shadows glide along the hall
And neighbors come to call,
Bringing a word or smile
To cheer my loneliness a little while.
But as I hear them talk
These people who can walk
And go about the great green earth at will,
I wonder if they know the joy of being still,
And all alone with thoughts that soar afar—
High as the highest star.
And oft I feel more free
Than those who travel over land and sea.
For one who is shut in—
Away from all the strife and din,
With faithful Pain for guide
Finds where great truths abide.

Across my window glass
The moving shadows pass,
But swifter moves my unimpeded thought—
Speeding from spot to spot
Out and afar—
High as the highest star.

—*Ella Wheeler Wilcox.*

To partly solve the high cost of living, laws should be passed that all styles should remain effective for at least thirty days.—*E. W. Helms.*

# THE SUNDAY SCHOOL

## The History and Practice of Religion

**Being the First Year's Work in the Seven Years' Course of Study, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre**

### Beginnings

***Myth and Legend Versus the True Story***

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

## XXI

## The Sixth Commandment

*"Thou shalt not kill"—Murder, War, etc.*

LEADER: MRS. EDWARD LOEWENTHAL.

We find the commandment under discussion in Exodus and again in Deuteronomy. We could discuss vegetarianism, vivisection, reckless destruction of wild flowers, the taking of life for personal adornment, and a host of other phases of the subject. We could say "thou shalt not kill" to employers of labor, for every year there are thousands of preventable accidents. We could say "Thou shalt not kill" by paying such a low wage scale as to cause many suicides because of the difficulty of keeping body and soul together. We could say "Thou shalt not kill" to owners of tenement houses who maintain the unlivable places which cause the death of men, women and children compelled to exist therein. We could say "Thou shalt not kill" to those who control newspapers and debauch ideas and ideals in men for profit. We could say "Thou shalt not kill" to the government, by suppressing freedom of speech and freedom of the press. We could say "Thou shalt not kill" to the states, which have not abolished capital punishment. But we will deal only with one phase of the subject. The problem of war.

The Old Testament is filled with stories of war. It is a history of many campaigns, successful and unsuccessful. The ancient Hebrew was a fierce and eager soldier. With his sword he won the land he inhabited and to those who dwelt in Old Testament times, war seemed natural and ethical. It remained for the thinkers of the nineteenth and twentieth centuries to crystalize the arguments against war and prove it a phase of evolution quite outgrown in the scheme of things today. For war contradicts the whole progress of civilization. It says that what the church, the college, the courts of law stand for, is of no avail. The church teaches the brotherhood of man. The college is engaged in promoting world administration according to the processes of reason. The court is concerned in extending and maintaining the peace that comes by just settlement of disputes.

Suddenly war comes. Men revert to barbarism. War sweeps away homes, takes our loved ones and destroys that which civilization has taken thousands of years to develop. It is argued that war is necessary, that it raises the common standards of value by the renunciation of personal gain, treasure and service, regenerates a people; awakens dormant natures; arouses self-forgetful races. But must we suffer war for this? Can Humanity only reach great heights by going through the depths? The bitter history of a war torn world does not seem to teach us so. In the period of 3,350 years, from 1496 B.C. to 1861 A.D., there were 3,130 years of war; 8,000 wars that settled nothing, that hindered true progress by taking the vigorous and well developed, while the less cultivated and physically unfit were left to perpetuate the race. The history of humanity from the standpoint of progress is the history of the pen and not the sword. The great leaders of the world have not been the great warriors but those who have taught and practiced consistently the doctrine of nonresistance.

Lao-tse, a teacher in China before Confucius, living about six hundred years before the birth of Jesus, was a worshiper of all the forces of nature. He exhorted men to be quiet, sympathetic, passive. He said "the weak can conquer the strong, and the tender the hard," and again "He is a wise king who keeps his people in the paths of peace." "Recompense injury with kindness."

Buddha, the founder of one of the greatest of the world's religions, denounced violence, the use of force. "Let a man overcome anger by love—evil by good" is his teaching, while the greatest exemplar of nonresistance, Jesus of Nazareth, taught us to "Do no evil for any cause." "Love your neighbor as yourself."

Before him, the great prophet of Israel—friend of kings and counselor of statesmen, whose writings deal with the political problems of his country and whose vision was not restricted by local boundaries, Isaiah calls to us down the ages—"steadfastly refuse to make war." "They that take the sword shall perish by the sword."

Paul commands us to "Be at peace with all men." And Justin Martyr declares "We who formerly used to murder one another, not only refrain from making war upon our enemies, but also, that we may not lie to nor deceive our enemies, unflinchingly die confessing Christ."

Many heroic souls beside this one have paid the full price for this belief in nonresistance and the persecution of whole companies of meek, passive believers furnishes many a dark page in the annals of the world. Nor is this an outgrown teaching of the early ages.

Emerson writes, "I wish the Christian principle, the ultra principle of nonresistance might once be tried fairly," while William Lloyd Garrison and John Greenleaf Whittier, his great contemporaries, labored for the same ideas.

The Transcendentalists shared with Quakers the title of "consciencious objectors" while Socialists of today are as rabidly "anti war" as any pacifist. Liebknecht said of the Socialists of Germany, who for fifty years resisted every effort to introduce violence as a weapon in their arsenal of revolt,

> Bismarck has had at his entire disposal for more than a quarter of a century, the police, the army, the capital of the State, in brief all the means of mechanical force. We had only our just right, our firm conviction, our bared breasts, and it is we who have conquered. Our aims were the best. In the course of time, brute force must yield to moral factors.

We are asked "Is nonresistance practical?" How practical was the religion of Jesus? How practical was the ideal of democracy? How practical was the

doctrine of women's rights when first proclaimed by Mary Wollstonecraft, Lucy Stone and Susan B. Anthony? How practical was the movement for the emancipation of three million slaves of the South?

Every great endeavor of the spirit, just because it is an endeavor of the spirit, is absolutely impractical at the outset. Sometime this gospel, "Thou shalt not kill," will become as much of a commonplace as political democracy or negro freedom. We have been convinced of the fallacies of force. Peace will come when we really believe in peace. Egypt, Chaldea, Persia, Athens, Macedonia, Rome,—all have gone. They believed in the philosophy and power of war.

Not in the things of the flesh but in the things of the spirit did we have our origin. Not in population or wealth, but in ideas and ideals are our hopes. America stands for two ideals: Internationalism and Democracy. America is the gathering place of all tribes of the earth. All nationalities and all religions have been put into this melting pot. We are striving for mutual adjustment, for collective benefits, "of the people, by the people, for the people." Cannot America give to the world the ideal realized, "Thou shalt not kill"?

Few of us today have the vision of tomorrow but truth is like the constancy of the sun and the ideals, hopes and dreams of great men cannot perish from the earth. Some day the world will awaken to the greatest of all truths that love and brotherhood are the greatest forces of life.

QUESTIONS

(1) Name several great teachers of the early ages who were first to teach nonresistance?

(2) How has this doctrine worked out through the ages?

(3) Who were famous teachers of this doctrine of the present day?

---

## FATHERLAND.

There is no sword in my hand
  Where I watch overea.
Father's land, mother's land,
  What will you say of me
Who am blood of your German blood,
  Through and through,
Yet would not, if I could,
  Slaughter for you?
What will you say of one
  Who has no heart
Even to cheer you on?
  No heavens part,
No guiding God appears,
  To *my* strained eyes.
Athwart the fog of fears
  And hates and lies,
I see no goal; I mark
  No ringing message flying;
Only a brawl in the dark
  And death and the groans of the dying.

I love you, German land,
  Your hills, your fields,
Where cornflower and poppy stand
  Amid the golden yields.
I love your forests; deep,
  And full of half-heard wonders
Are they. The witches keep
  Their revels still to the thunder's
  Rolling music; and still
Fairies run amid leaves
  Through the beeches and up the hill
Where the ruined castle grieves
  For the dear, departed throngs,
While up from the vale
  Come the palpitant, clear songs
Of cuckoo and nightingale.
I love your rivers. The Rhine
  For the sake of dear, lost hours
Lives in this heart of mine.
  In its ancient towers
Roland and Charlemagne
  And the plumed hosts
From Askelon and Spain
  Were more than tedious ghosts
Clanking through musty pages,
  For in these halls awoke
The dead and ashen ages,
  And lived and glowed and spoke.

I love your towns that dream
  Through the long warm day,
Where the brown and laggard stream
  Takes his well-ordered way
Silently, lest he rouse,
  Bewildered, aghast,
The placid burghers that drowze
  In the quiet lap of the past.
I love your market-places
  Where the *Rathaus* clock looks down
On the weathered peasant faces
  And the ladies of the town,
Bonnetted and mildly splendid,
  Haggling, with hot argument,
As tho all the world depended
  On the penny saved or spent.
(I can hear the chatter now
  And see the queer, round hat
And dowdy gown of the *Frau*
  *Oberregierungsrat;*
And smell the odors, drifting
  Warmly among the stalls,
And see the colors shifting
  Against the Square's gray walls.)
I love the streets that slumber
  Silent and full of the past.
Ghosts without number
  Are there; and outlast
The living that come and go
  With their day of laughter and pain;
For ever the great names glow
  On the walls and the ghosts remain.

I love your songs; to me
  They are of the kin of fire
And wind and sea
  And all things that aspire
Sunward and starward; glad
  As boyhood love in Spring;
Tender as mother-pity, sad
  As men remembering
June, amid falling leaves.
  Others have made high songs
Of love and summer eves
  And swords and thongs.
But your songs were not made.
  Out of the heart's deep pang,
As out of the scabbard the blade,
  Shining and sharp they sprang.
I love your dreamers
  That climb and ask not wings—
Patient and plodding schemers
  Of intricate, infinite things;
Your scholars, who labor and fall
  Unseen, unregarded,
To fit one stone in the wall
  Of the temple, and die, rewarded
If the stone shake not in the gale.
  Truly, they stand in the ranks
Of heroes who died for the Grail
  And asked of no man thanks.
For you, your men of dreams
  And your strong men of deeds
Crumble and die with screams
  And under hoofs like weeds,
Are trampled; for you
  In city and on hill

Voices you knew
  And needed, are still;
And roundabout
  Harbor and shoal
  The lights of your soul
Go out.
To what end, O fatherland?
  I see your legions sweep
Like waves up the gray strand.
  I hear your women weep.
And the sound is as the groaning
  Swish of the ebbing wave—
A nation's pitiful moaning
  Beside an open grave.
Ah, fatherland, not all
  Who love you most,
Armed to conquer or fall
  March with your mighty host.
Some there are yet, as I,
  Who stand apart
  And with aching heart
Ponder the Whither and Why
Of the tragic story,
  Crying with bated breath:
*Spirit I knew, can this be glory?*
*Spirit beloved, this is death!*

—*Herman Hagedorn.*

*In "Where Do You Stand?" Macmillan.*

---

## Men in War

The great book of the war is yet to be written. Thus far the literature of the war has been devoted to particular phases of the strife. Of all the books which have thus far appeared the strongest from a psychological standpoint is Andreas Latzko's "Men in War." Latzko is a Hungarian officer now in Switzerland "for his health." Out of his own experiences and observations he presents a remarkable series of psychological studies depicting the mental processes of the men who are enduring the stress of this titanic struggle. These studies are presented in the form of short stories, each complete in itself, but all a part of a tremendous indictment of militarism.

The literary style is most remarkable. There is an epic quality in his word pictures, and we may imagine that in an earlier age Latzko might have been a bard singing the deeds of heroes. His descriptive powers may be seen from the following passage taken from one of the first pages of the book: "To be sure the cannons growled in the distance, as if a gigantic dog were crouching way below the ground ready to jump up at the heavens, snarling and snapping. The muffled barking of the big mortars came from over there like a bad fit of coughing from a sick room, frightening the watchers who sit with eyes red with crying, listening for every sound from the dying man. Even the long, low rows of houses shrank together with a rattle and listened horrorstruck each time the coughing convulsed the earth, as though the stress of war lay on the world's chest like a nightmare. The streets exchanged astonished glances, blinking sleepily in the reflection of the night-lamps."

The first chapter, entitled "Off to War," is in essence an arraignment of woman for not exercising a restraining influence on the fighting impulse of men. The shell-shocked, crazy lieutenant attributes the female zest for war to pride and selfishness.

"We all must go. The man who doesn't go is a coward. That's the very thing. Don't you understand? Heroes are the style now. The chic Mrs. Dill wanted a hero to match her new hat. Ha-ha! That's why poor Dill had to go and lose his brains."

In "Baptism of Fire" we have the psychology of battle set forth with a grim realism which fascinates but disgusts.

"The Victor" pictures a Hindenburg type of general playing the great game as a professional uneasily awaiting the final issue.

"My Comrade" is a weird picture of an impression wrought by death into the life of a soldier who has survived the horrors of the battlefield. And this impression lasts because "you cannot kill a dead man."

The chapter entitled "A Hero's Death" has a Satanic humor and a grim irony mingled with horror, and beneath all a hint of Austria's great problem, that difference of race and language which makes a genuine understanding and unity impossible.

The last story, "Home Again," opens up questions and misgivings which will arise in the heart of many men in this great war.

While the whole book is a strong indictment of war it is a question whether it will have any serious influence. The peace people will see in it a confirmation of their own views, and those who are strong for war will not read it because it is contrary to their ideas. The book will be read because of its literary qualities. The author has combined the art of an Edgar Allen Poe with the realism of a Zola in producing a book which portrays humanity crucified.

In Germany this book is "Verboten." In America it is very doubtful if its circulation would be allowed if it were not for one thing—the intimation that democracy may be the cure for the fever-sick world which it depicts.

GEORGE L. THOMPSON.

*Northfield, Mass.*

---

What will be the position of the Allies if, instead of being in possession of a clear-cut, well-considered and agreed policy, they face the central powers in Conference with all their separate interests in competition and without any accepted principles to govern their policy. There are some people who speak and write as though it is criminal to be prepared for peace. "Let us go on with the war," they say in their vacuous way, "and the peace will take care of itself." And with the imbecility of their type they believe they are uttering a patriotic sentiment. . . In almost the last letter which he wrote from the front Professor Kettle said, "Unless you hate war, as such, you really cannot hate Prussia. If you admit war as an essential part of civilization, then what you are hating is merely Prussian efficiency." That is a profound and terrible truth and much that is happening today reveals a deep laid purpose to make the war a victory, not over Prussianism, but over liberalism in all the world. If that purpose is to be defeated, if we are still to hug the hope that this war is to end war, it can only be done by the Allies frankly and courageously facing the problem and laying down the conditions of a peace based on the repudiation of force in the world's affairs, on the abolition of the competition in armaments, on a confederation of nations, and on the substitution of the arbitrament of reason for the arbitrament of war.

—*Alfred G. Gardiner.*

*From the London Daily News.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

**$2.00 PER ANNUM**

**With THE FREE RELIGIOUS ASSOCIATION OF AMERICA, THE CONGRESS OF RELIGIONS, and all other organizations and individuals seeking to widen fellowship and to realize the Brotherhood of the Spirit unrimmed by creed, form or sectarian prejudices.**

SENIOR EDITOR ..... JENKIN LLOYD JONES
ASSISTANT EDITOR ..... EDITH LLOYD JONES

EDITORIAL CONTRIBUTORS

Charles E. Beals
Charles W. Casson
Francis A. Christie
George Willis Cooke
Percy M. Dawson
Frank C. Doan
Charles F. Dole
William C. Gannett
Fred V. Hawley
Emil G. Hirsch
John Haynes Holmes
Chester Lloyd Jones
David Starr Jordan
Newton Mann
George Grover Mills
Fred A. Moore
George W. Nasmyth
William M. Salter
Frederick Starr
Jabez T. Sunderland
Albert R. Vail
Arthur L. Weatherly
Charles W. Wendte
James H. West

**The UNITY Publishing Company**
**Abraham Lincoln Centre, 700 Oakwood Blvd., Chicago, Ill.**

*"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under Act of March 3, 1879."*

# THE FIELD

*"The World is my country, to do Good is my Religion."*

## ALL SOULS CHURCH, CHICAGO, MID-SUMMER ARRANGEMENT.

The following arrangement for the Sunday services are printed in the midsummer announcement issued from the Abraham Lincoln Centre.

SUNDAY SERVICES

Rev. Arthur T. Brown, pastor of the Church of All Souls, Evanston, Ill., will be in residence at Lincoln Centre and will occupy the pulpit from June 23 to August 25 as indicated below:

June 16. Rabbi Harvey Franklin of Oakland, Cal. Reputation.

Mr. Brown's topics will be as follows:

June 23. The Heroism of Everyday.
June 30. The Religion of Loyalty.
July 7. When Religion is Dead.
July 14. The Cosmic Basis of Morals.
July 21. The Bedrock of Democracy.
July 28. Why the I. W. W.?
Aug. 4. The Silver Lining.
Aug. 11. Simply Human.
Aug. 18. Mutual Responsibility.
Aug. 25. The Zest of Living.
Sept. 1. Miss Mary McDowell, Chairman Americanization Committee National Council of Defense. The Standard of Life. A Labor Day sermon.
Sept. 8. John D. Shoop, Superintendent of the Chicago Schools. A Public School Sermon.
Sept. 22. Rev. E. C. Smith, Secretary of the Western Unitarian Conference. Subject to be announced.

This bulletin contains particulars of other activities at the Centre, and a reprint from a leaflet recently prepared setting forth the various activities compiled from the current reports for January, 1918. Interested parties sending a postage stamp will receive a copy of the bulletin on request.

## HOW PROHIBITION WORKS OUT IN CANADA.

The Manitoba Government has published figures showing a reduction in drunkenness of 80 per cent., and in all crime of 58 per cent.—due to prohibition.

In the city of Winnipeg, during the last three months of license the police arrested 813 "drunks," in the first three months of prohibition only 161. In Brandon, Fair Week under license showed 71 cases of drunkenness, under prohibition five.

A questionnaire was sent to the mayors of the principal cities and towns of the Province of Ontario asking for an opinion of the effect of the first year of prohibition. **Sixty-nine telegraphic replies were received: fifty-nine were decidedly favorable, nine non-committal, and one unfavorable.**

Toronto is a metropolitan city of nearly 500,000 people. Letters were sent to four hundred members of the Toronto Board of Trade asking them to give their frank opinion as to the working of prohibition in Toronto and its effect, beneficial or otherwise, particularly with regard to business conditions.

Over four hundred replies were received within a few days covering practically every line of business, and from the most influential firms doing business in the "Queen City" of Canada. The replies received to this inquiry represent the verdict of the Toronto business world, not in regard to the **theory** of prohibition, but the actual working of the law after one year's experience.

**Out of four hundred replies received only nine expressed unfavorable opinions.**

Said the investigator who made the study regarding the effects of prohibition in Canada:

"No amount of sophistry, academic arguing, specious reasoning, appeal to prejudice, or calumniation of opponents can offset the cold, hard facts herein set out. Through all the dust of discussion as to principles, controversy as to methods, the distorted imaginings of possible cataclysmic social results, this great fact stands out boldly—Prohibition Works. Call it a fool method if you will. It gets results. Pipe about its impracticability. It pays financially, socially, politically, morally. When tried, it pleases, it makes friends by its operation. In a word, Prohibition makes good."

**It's the same story everywhere—in the United States, in Canada, in England, in Russia—facts and statistics could be stacked up to convince any open-minded person that prohibition works in practice.**

*If you believe that the traffic in Alcohol does more harm than good*—HELP STOP IT!

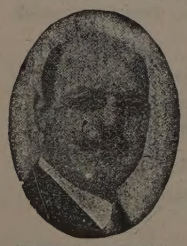
**Strengthen America Campaign.**
(*Prepared by Charles Stelzle.*)

**Ready July First**
**LAD'S LOVE**
A Little Book of Rebel Verse
**By James Waldo Fawcett**

If you care about poetry you will want this book. It is not like other verse; it *thrills!*

**Price $1.00**
**Order Now**
**Address: The Dawn Associates, Publishers**
**181 Claremont Ave., N. Y. City**

FUNERAL CHAPEL PRIVATE AMBULANCE


HARRY A. BARBOUR

**BARBOUR & GUSTIN**
UNDERTAKERS
4141 Cottage Grove Ave.
CORNER BOWEN AVENUE
Chicago, Ill.
Telephone, Drexel 154

LEWIS V. GUSTIN

FOR ANY MINISTER about to retire owing to failing health the purchase of an annuity forms an ideal testimonial.

*For details apply*
E. BASIL LUPTON
10 Humboldt St., Cambridge, Mass.
Agent for leading American and British Life Offices

It's a "Case" of Necessity

Your Printing will be above criticism if done by

THE OAKLAND PRESS

728 E. 39th Street
Phone Douglas 244

**The Internationalist**

"THE MOST CONSTRUCTIVE MAGAZINE FOR SOCIALISM IN AMERICA"

Formerly: *The Western Comrade*

*The Foremost Journalistic Champion of*

International Peace
The Brotherhood of Man

It also tells all about the Llano Del Rio Co-operative Colonies where 1,000 Socialists, located on a fertile tract of 20,000 acres of land, have been proving for 2 years that co-operation is practicable. It explains how, in the highlands of Louisiana, the foundation has been laid for a New Social Order.

10c a Copy—No Free Samples
$1.00 a Year

The Llano Publications
Dept. U. LEESVILLE, LA.

**DREXEL Motor Livery**

Telephone { Oakland 100 / Drexel 5-1288

4051 Drexel Blvd.

Pierce Arrow, Packard and Stearns

LIMOUSINES FOR HIRE

*Our Rates Lowest in Chicago*

Let Us Hear from Lincoln Centre If It Pays to Advertise

**Advance Roofing and Sheet Metal Works**
INCORPORATED

FRANK R. PRIEVE, Pres.
4830-32 Cottage Grove Ave.
Phone Oakland 3776

*Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing*

Sample Copies of UNITY Sent Upon Application

**Schumann & Company**

CLEANERS OF
Fancy Gowns and Kid Gloves

*Having winter garments cleaned before storing them will keep out moth*

PHONE DREXEL 231
All Departments

MAIN OFFICE AND WORKS
3954 Cottage Grove Avenue

**GREGG SCHOOL**
6 North Michigan Avenue
CHICAGO, ILLINOIS

¶A select school of shorthand, typewriting, and allied business subjects.

¶Its courses of study are comprehensive, thorough, resultful, preparing graduates for positions as stenographers and secretaries, court reporters, commercial teachers, and in the Civil Service.

¶Day and evening sessions all the year. Students may begin any week and advance according to individual ability.

¶Gregg graduates hold positions of trust and responsibility with the leading business concerns and professional men of Chicago and elsewhere. We receive more calls than we have graduates available.

¶Call at office, write, or telephone (Randolph 6040) for a copy of our catalogue fully explaining the many exclusive advantages enjoyed by our students.